

صاحب الجريدة ومديرها المسؤول
عن مصرفي البرقي

بدلات الاشتراك

من سنة في القدس ١٠٠ غرش م.
من سنة في الخارج ١٢٥ غرش م.
تدفع سلفاً

مستودق البريد - القدس ٢٣٤

القدس الشريف

جريدة عربية سياسية حرة تصدر مرتين في الاسبوع موقفاً
AL-KUDS-USH-SHARIF

الاعلانات وكل ما يتعلق بالجريدة
تجاري بشأنها الادارة

المراسلات

لا تنشر الرسائل ما لم تكن
موقفة بتوقيع صريح
ولا ترد لاصحابها نشرت او لم تنشر

المنوان البرقي: جريدة القدس الشريف

القدس في ١٣ ذو القعدة سنة ١٣٣٨

الخميس

وفي ٢٩ تموز سنة ١٩٢٠

تكلم السيف فاسكت ايها القلم

الحرب شيت فمارا تنفع الكلم

وقد كانوا تحت امرنا وسلطاننا لترك
سورية الجيلة، سورية الغدواء،
سورية الطاهرة، سورية امنا، سورية
بلادنا، سورية التي ورثناها عن
آبائنا واجدادنا، والتي اشترتها
ابائنا وابنائنا، سورية التي غدتنا
مازنا، سورية التي دفنتنا في
عظام جدينا، سورية التي تسترخنا
وتستجدنا الى الاعداء، الى الاوروبيين
يستعمرونها ويستثرونها ويستعبدون
ابنائها، متى كان العربي يرضخ للجور
ومتى كان يستسلم للغدر والخداع؟
نظرة نلقها عليك ايها العالم
الاسلامي قراك وقد بترت وقطعت
او صالك واصبحت حزبياً كنيئاً تكفي
لانعلم وتؤكد ان الاوروبيين قد
نالوا من الاسلام ما اربهم فقطموه
وهشموه ونفروا به فاعدموه.

اي قلب لا يضطر واي فؤاد
لا يستزف دماً على حالة الاسلام
الحاضرة؟

بكيت على الاسلام لما فقدته
وقلت على ذلك الزمان سلام
نفرتا من الاتراك عن غير حكمة
ولم ندرنا ان نأو سنظام
قيا مجد هاتيك الليالي تحية
فمض الفتى من بعد كن حرام
ويا ملك الاتراك نعم خليفة
فانت على رغم العداة امام

اما وقد شاهدنا بام عيننا هزوا
الدول التي خالفتنا ونكثتكم بالعهود
واعتادهم على اهادتنا عن بكره ابنا
وانتم بادنا واستعمار بلادنا وهتك
حرمتنا وتقسيم اوطاننا وابقاع الشقاق
بين بعضنا البعض. نعم اما وقد
نشاهد اليوم ان الدول التي كانت
حليفنا بالامس تصوب مدافعها اليوم
نحو صدور ابنا، امتنا وتقاتلهم وتسفك
دماءهم وتهب امواهم قد ان لنا ان
نكلم السيف وحده ونُدع الاقلام
فان القلم لم يعد ينفع فله في قوم
لا حساس ولا شعور، ولا انسانية،
ولا مدنية عندهم. والله ان يفعل
اليراع معها كان حاداً ما يفعله السيف
وهو مثله. فان كان عندنا شرف
وشموه وقد تشاهد كل ما نشاهده
اليوم اذا لزم وتحم على كل صغير
وكبير منا ان يترك القول ويقتل
الاسنة ولا يرجع الا غضباً بدمائه
او مزينا سيفه من دماء الاعداء.

ترصيا شقيقتنا في الدين
والقومية، تركيا التي حضنتنا مئات
السنين قتنا عليها وابداها لاتها
ارادت التثبت في هضم حقوقنا ودول
اوروپا تسمى اليوم في قتلنا وحمو
ذكرنا من العالم ونحن قوم لا
حرك لنا
هل كان قصدنا ان نخرج الترك

فيا من يجيش في صدوركم دم
الآباء والاجداد، يا من ترون يا ام
عينكم هجرم الفرنسي على
بلادكم، وابواب المعجزة المتنوعة
فتحت الى اوطانكم، ويا من ترون
البلاء الذي حل بالاتراك اخوانكم
الذين كنتم تاتسلون الى السكينة
والاقدار الجائرة، وتنامون على
الضيم، وتصبرون على الاذى فقلوا
نعم بربكم خلوا ميدان العمل الى
سلككم فقلن يسترجعن مجد آبائهن
الغابر وعزهم القاني ولعلن يرجعن
لنا ما قد فقدناه من شرف وسوءدد
واستقلال.

ما في الجعبة

- يا اولاد الحلال يا وادين
الامانات والهفات يا من رأى لنا
دلال (بيونجور)

- على من تنادي يا صاح؟
- انادي يا اخي على رجل كان
يطوف الشوارع في سيارته بسرعة
وورائه ذيله... ثم (غار) وما عدت
رايته

- رأيتك ولكن من هو هذا؟
- هو الذي ابتلاه الله بمعنى
يعقوب وامراض ايوب...
دلال باشي زاده سمسار بك.

قل لصاحب الاخبار اليافية
ما هو مركزك الادبي فاجاب بانع
جراند وج...

يوجد في القدس جريدة
باسم بيت المقدس صاحبها ورئيس
تحريرها ومديرها المسؤول ومدير
ادرتها وموزعها وبائنها وصفيها
(مشحور)

انباء الحاضرة

نحن والبريد اليوم

ابي الله الا ان تغتلق بريدي اليوم
لو ما ارسل الله بها من سلطان
قد نشرت في عددها الاخير ان
صاحب هذه الجريدة كان في مقدمة
المظاهرين هو ورفيقه ايفانس في
دمشق وقد القيا خطبا حماسية اثرت في
قلوب الشعب وان المستر ايفانس
اجبر على النزول عن المنبر اثر كلمات
قاه بها عن معار البولشفية. فحل
لهذه الرصيفة المحترمة ان تملنا من
امين اتت بهذه الاكاذيب الباطلة.
نعم نحن وان كنا نشارك اخواننا
السوريين في اقوالهم واعمالهم وكل
حركاتهم ولا سيما في مقاومتهم للصهيونية
غير ان احدا الدجاني لم يخطب في
دمشق ابدا ولم يجبر ايفانس على النزول
عن المنبر في خطابه بل بالعكس قد
حاول على الاكتشاف وكان الحماس
والتشويق والهتاف له بالغا حده نحن
لا نتغرب من رصيفتنا هذه الاشاعات
والافتقادات لان كل اخبارها ومعالاتها
تلفيق بتلفيق وهي تعتقد ان بذلك
رواج لجريدها وشهرة لمحريها

الى يريد اليوم

اسمحي لي ايها الرصيفة الفاضلة ان اقول عنك انك كاذبة مختلفة اذا لم تسرعى وتصححي اخبارك عنى فقد كتبت اننى اتيت لادارتك ورجوتك تصحيح الكذبة الاولى باقى طلبت ان استخدم بالجيش العربي و اشار الى الملك فيصل بالبقاء في فلسطين لادارة جريديتي مع ان هذه هي كذبة اخرى فاني لم اقل لك ذلك ولم اذكر لك كلمة فيصل ابدا وانما قلت لك اننى طلبت الاستعداد بالجيش متطلوعا غير ان ولاية الامور في دمشق اشاروا علي بالبقاء في فلسطين فاين قولك ما قلته لك ايها الرصيفة المحترمة فان كان قصدك الاختلاق والتعميه فاسمحي لي بتشذيبك او فاسرعى وصححي الخبر وتروي بعد هذا بنشر الاخبار والسلام

الى حضرة مدير جريدة القدس الشريف القراء

ارجوكم نشر كلماتي الاتية خدمة للحقيقة. منذ اسبوعين حضر لىدى عبد الحميد ابو غوش وطلب منى ختمى ليختم مضبطة له. ولما سألته عن المضبطة وما هي اجاب. بانى حررت مضبطة تشهدلى بانى (شيخ البلاد) واويدان اخهما ملك ايضا فليدعه ختمى فأخذه ومضى.

بعد مدة وجدت امضائى في احدى الجرائد الصهيونية باننا نقبل الهجره الصهيونية ونعبد مبداهها مع اننى في الحقيقة لم اختم على مثل هذه الادعاءات الكاذبه ولم اقبل بوجه من الوجوه غير مطالب الشعب العربي الثلاثة التى عرفها الكبير والصغير فاطهارا للحقيقة اكذب كلما اسند الى والسلام حسين محمود ابو غوش (القدس) هذا لا يكفى ايها الاخ حسين فدام الامر كما تقول فاعتنك من اقامة دعوى التزوير على المزور حتى يكون عبرة لغيره؟

اخبار الحرب

حلب وحمص وحماه تسلم للترك لا للفرنسيين. الافرنسيون طلبوا الهدنة.

انقطعت عنا الاخبار على اثر دخول الفرنسيين الى دمشق فلم نتلق برقيات حتى الان غير هذه البرقية التي ارسلها لنا مراسلنا في حيفا نقلا عن الكرمل.

طلب الفرنسيون هدنة ٤٨ ساعة فطلب اليهم العرب ان يرجعوا الى حدهم قبل الحرب (اي الى زحله) ليمنعوهم الهدنة فلبوا واستوفت القتال. ولما بلغت حكومة سوريا امرها الى المصالحات عن قبولها شروط الجنرال غورو وطلبت عدم معارضة الفرنسيين اجابها رشيد بك طابع حاكم حلب واسماعيل بك حقي قائد جيشنا نحن منفصلون ولا عنكم نسلم المدينة بل نحارب عنها لان الشعب يريد ذلك واذا اقتضى التسليم نسلم للترك لا للفرنساويين وبمثل ذلك اجاب قائد حمص وحماه وقد قطعت حامية حمص المواصلات بين الجيش الفرنسي في شمالي حلب ومركز رياق.

توقف القطارين رياق وحلب لنسف جسر السكة الواقع عند الكيلو متر ٩٩ بين القصور وحمص واقتلع العربان نحو الف متر من قضبان الخط وقيل ان احدى العصابات نسفت قطارا يقل اربعة جنديا.

في ٢٢ الجاري طلب الجنرال غورو هدنة ٤٨ ساعة فقابلته ناظر المالية السورية والقائم مقام اركان حرب جميل بك الشى وطلبوا اليه الرجوع الى الحدود الاصلية لما هو فطلب شروطا اشد من الاولى فلم تحصل اتفاق واستوفت الحرب.

وقد بلغنا ايضا حدوث معركة هائلة بين الكسوة ودمشق اشترك فيها الحورانيون والدروز وعشائر بدوية اخرى ولم نعلم حتى الساعة النتيجة. غير ان الحماس الموجود في الجيش العربي يومنا في استرجاع دمشق.

لم يستسلم الجيش كما اشيع قواتنا في جهات حمص وحماه تتقدم الى الامام.

بحسب يذكر فيه ان فلسطين يجب ان تكون الى ما بين دجلة والفرات في العراق (فش مانع) وشاهد في المستقبل ما يسرنا (مثلا) من تسمية المحارات والشوارع باسماء ابناءه شلوم فنقول عن باب الساهرة (حارة بسوكولوف) وعن البقعة ساحة ويزمن وعن طريق باقا شارع روتشلا وهلم جرا.

هكذا سترون بلادكم ايها الفلسطينيون بعد قليل من الزمن وهذا ما سيكون بلا شك اذا فناموا ولا تفتيقوا وابخلوا على وطنكم بكل شئ. فذلك خير لكم واولى ناموا ام لا؟ نحن لا نياس

تحمل النمل شميرة وتقف اثناء سيرها مرات عديدة فتقع الشميرة منها ولكنها لا ترجع عن عزها فتثبت الى ان تنال بقيتها وان مثلنا مثل هذه النملة فاننا نجتاز العشرات التي تضعها اوروا امامنا ونفتت الصخور التي تلقها دول الاستعمار في طريقنا وما نحن الا من اولئك الذين قام شاعر منهم قال

نجوم سما. كلما غاب كوكب بدا كوكب تأوي اليه كواكبه اتنا لا نستطيع ان نعمل مسؤولية المستقبل ولا يمكننا ان ننسى الماضي البعيد وكفانا اتنا فذا طعم الاستعداد حينما فلم نألفه ولما ان اشتدت مرارته علينا قننا وكنا ينشد قول الشاعر.

اذا ما غضبنا غضبة مضرية هتكنا. حجاب الحلف او قطر الدما وكان قصدا ان نلقى عن ظهورنا عبثا ثقيلنا ففعلنا واصبحنا كالمنبت من الرمضاء بالنار. ولكن ليعلم العالم كله وما نحن نجاهر بقولنا فلا نخشى لومة لائم ولا نهاب (مالطة) قلة حجاج الوطنية الصادقة فنعلم العرب اتنا لا نياس ولا نزال نجاهد في سبيل وطننا هذا الوطن الذي ان لم نخلصه اليوم فسنخلصه غدا وان غدا لناظره قريب. انصارنا كثيرون وكفانا ان الحق حليف لنا ومن اجله ندافع قالك نصرح يا غريب ان انصف ولا نظلم.

حول الصهيونية - شذرات

قال احد الصهيونيين الكبار نحن وان كنا قد بلغنا مراما بتصديق الحلفاء على جعل فلسطين وطنا قوميا لنا وبتميين هريوت صموئيل مندوبا ساميا عليها غير اننا لم نحظ بعد على بضائنا المنشودة وغايتنا الوحيد وهي الحصول على الحرم الشريف (المسجد الاقصى وجامع عمر) واعادة بنائه الى ما كان عليه في زمن سليمان.

هكذا قال حضرة الصهيوني الفاضل وهو من كبار الصهيونيين وزعمائهم. وهكذا قال ذلك الذي

كان بالامس لا يستطيع ان ينسب بينة شقة لما كان اسياده الترك هنا ولما كان تركيا مع الاتراك. ولكن لا بأس الدنيا دول والذهر ابو المعجائب. جعل جدا هذا القول الذي لا شك بانه سوف لا يوهثر في اقعدة ابناء الامة الميتة اني يوم غير انه سيكون خير عمل للبناء القادمة والاحياليات الاتية يحرك عواطفهم ويحيى وطنيتهم ويدب فيهم روح الانتقام والاخذ بالثأر هذا اذا لم ينظر اليهود بامنيته في عصرنا الحاضر وفي زمن هذا الجيل ليت اليهود يكتفون بذلك بل قد رأينا في كتاب لاحد زعماء اليهود

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LEST WE FORGET.

"Nothing shall be done Which may Prejudice the Civil and Religious Rights of Non-Jewish Communities in Palestine."

Extract from the Balfour Declaration.

PROPRIETOR.
Nassan Sidki El Dajany.

Responsible Editor
G. A. Evans.

All Communications
To be Addressed to
The Manager,
Jerusalem Gazette,
P. O. Box, 234
Jerusalem.

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P. T. 1

"PRIDE GOETH."

At last Europe and America are beginning to realise the justice of the Arab cause. With ever increasing frequency articles regarding the situation in Palestine appear in influential journals of England and America.

That reliable and level headed periodical The Spectator with its immense capacity for moulding Public opinion has taken up our cause with its usual thoroughness.

The Morning Post one of the oldest established newspapers has always been opposed to Zionism and continues to point out the fallacy of the movement.

The Sunday Chronicle, and Daily Dispatch have pointed out the danger of Zionism.

In America the leading reviews are publishing trenchant attacks on the policy. Reputable journals with immense circulations like The Literary Digest, The Yale Review, The Atlantic Monthly continue to support our cause by giving publicity to our ideals.

In the article which appears in the current issue of The Atlantic Monthly appears the following Statement: "The Jew though peaceable and tractable enough in a humble capacity is inclined to be intolerant and arrogant when he receives any power." This fact is particularly noticeable in Palestine, the arrogance and intolerance of many Zionists is daily growing greater in the country.

A well known Zionist journalist remarked this week that he hoped very shortly that the English would leave Palestine as he felt the Zionists were quite capable of running the country them selves. "It's our country now" he added "Of course we will be Englands ally in the future but no more."

The same spirit was evinced at the recent wailing wall service. We asked several young Zionists the reason of the wailing now that the country has been restored to them.

"We want the Mosque of Omar!" was the immediate reply.

Now this kind of talk is an instance of the changing attitude of the Zionists who seem to have

entirely forgotten the latter part of the Balfour declaration. By their increasing arrogance and intolerant attitude towards non-Jewish members of the community they are rapidly alienating the affection of their sympathisers.

IN THE BARBER'S CHAIR.

A relation of John Bull's famous barber having setup business in Palestine we are fortunate in securing his refreshing and pungent remarks on personalities in general.

VLADIMIR JABOTINSKY.

Mornin' sir 'Aircut. Serpently sir. Beggin your pardon but you do remind me of that picture postcard 'ero Jabotinsky wots just been released from Acro.

We that sir? Get on with me job 'ure sir, keep your 'air on I notice 'e kept it on allright when 'e was in 'e boat. Funny thing how lenient they wos with 'im ain't it, 'e wasnt arf popular with the ladies in Jerusalem sir. I was told they blubbered like, blazes at the thought of 'im 'aving is 'air cut and wearing them nasty 'orrid convict clothes.

Your'e looking very fit sir seem to 'ave 'ad a nice seaside 'oliday somewhere - 'ere 'old on sir - dont wriggle like that - I nearly 'ad your blinkin ear orf.

Well to talk of old Jabotinsky or Jabotowsky as 'e ought to be called now I suppose. I bet 'e writes a book abaht is 'orrid experiences by the sad sea waves. Poor feller it was crool 'ard on 'im 'e was only allowed to see v'sitors abaht twice a day, and 'e 'ad to be in prison before nightfall. 'Ow 'e must 'ave suffered. *Maloesh* 'e is out now and is 'eart is gladdened by the sight of 'is picture in all the Jewish shops Quite a cinema star 'e is - Charlie and Mary Pickford aint in it wiv im.

Thanks sir I've only jest trimmed your 'air a bit. We've got a nice new line in imitation side curls, like to see some? Wots that? Serpently sir, same to you wiv knobs. Cheerio.

Now I wonder wot annoyed 'im so much. I aint been rude 'ave I?

The War Begins Again.

We reprint the following article from the Daily Mail, as many parts of it can well be applied to Palestine.

As for the second surprise of the week which was the revelation in both house of Parliament, that we are to keep a big army for an indefinite period in Mesopotamia and North West Persia, I invite attention to one or two figures:-

INDIA.
Population. 315,000,000.
Army. 235,000.
Cost to us. . . Nil.

MESOPOTAMIA.
Population. 2,000,000.
Army. 80,000.
Annual cost to us. £40,000,000.

As the excess profits duty is going up another 20% & everybody is complaining of bad times, and it still does not seem to be generally realised that we shall probably have to face a serious food shortage this winter. Is it right then that taxpayers of this country should have to toil day and night to provide £40,000,000 a year for Mesopotamia?

Mr. Lloyd George's answer to this inquiry is to talk about water, falls. The waterfall is his latest peroration. He has used the Welsh mountains so often that he has worn them down to stumps as rounded as the Chilterns. His sunsets have turned murky and his downs are dull and chilly with fog. I fancy the next waterfall he will encounter will be a Niagara of public indignation on which he will be swept away.

Lord Curzon says that the Kurds are begging to come into our fold. Anyone who has lived in the East knows how these imploring requests are arranged. If the Kurds are so eager to submit to our heavy taxation, why do they attack our officers and why did we have to send three punitive expeditions against them? And how many outbreaks have occurred in Mesopotamia, including the city of Baghdad itself, in the last six months.

What these people want is to be left alone as we promised them. What the troops, British and Indian want is to return home. What the civil officers want is to stay there

and draw fat salaries. What the taxpayer wants is relief, or if his money is taken he would prefer to see the £40,000,000 spent on building houses for our homeless folk instead of upon vast barracks at Baghdad.

The war was not won by the Government, but by the nation. It rests with the nation to win the peace also, and to drive out the warmongers. The minds of Mr. Lloyd George and his colleagues are obsessed by two ideas - war and taxation. They have junketings all over Western Europe once a week at which they plan more wars, and then they come home and plan more taxes. It is time to end their follies, and the nation alone can do it.

PETTICOAT GOVERNMENT IN PALESTINE

There is a good deal of resentment among certain sections of the British population in Palestine against political tea parties.

Many of the wealthy Jewish families have periodical parties and dances to which many Britishers are invited.

Naturally lonely young men are delighted to accept these offers of hospitality and are very grateful for the opportunity of a very cheery evening. Unfortunately however, the political question is inevitably brought up and Zionist propaganda rammed down the throats of the unhappy guests, who begin to suspect that it is politics and not hospitality that underlies the invitation.

A young Englishman has summed up the situation in the following lines:-

Dear Esther forgive this poetic effusion.

Your dancing's a dream of delight
Your charms are certainly not a delusion

Your chatter is brilliant and bright.
I love to join in the music and laughter

And watch all the dancers "galum phing" about.

But oh how I hate the politics after
For Heaven's sake leave Zionists out!

SIR HERBERT SAMUEL'S APPOINTMENT CRITICISED.

We reprint the following interesting letter which appears in the Spectator.

The wholesale adoption by Great Britain of the Zionist policy is one of the many decisions of the War Cabinet, or rather of the Prime Minister, which has passed unchallenged in the House of Commons. It is perhaps more remarkable that it has received almost universal approval by the Press. It constitutes, however, by no means one of the least momentous commitments which we have assumed as the result of the war, judged either from a financial or political point of view. For the average Gentile Zionism is essentially a war baby, begotten in a moment of careless cynicism, and adopted and fostered, from heaven knows what motives. So far as I am aware, no definition has been vouchsafed of Mr. Balfour's cryptic phrase, "A national home for the Jews," which has since passed into the terms of the mandate; and it is therefore not surprising that it has received interpretations differing widely in accordance with the aspirations or fears of the Jews and Gentiles more immediately concerned. In the first place, it must be realised that the nationalist feeling that has sprung up in the smaller countries as the result of the war has not left Palestine altogether untouched; and secondly, that the ratio of population in that country in round numbers 80 per cent. Moslems, 11 per cent. Jews, and 9 per cent. Christians. To the Moslem majority the idea of "a national home for the Jews" is not only inconsistent with that of a comfortable home for themselves, and with the ideal of self-determination of smaller peoples, for whose rights they were told the war was being fought, but totally at variance with the terms of the Anglo-French declaration of November, 1918, which reaffirmed—in a manner entirely unwise, considering subsequent events—the principle of self-determination for Syria and Palestine in particular. Moslem landowners and peasant proprietors realize that their security of tenure is threatened by the land hunger of the Jews, backed as it is by the superior organization and unlimited financial resources of Zionism. They are not vastly impressed, as are many carefully conducted visitors, by the comfortable and prosperous appearance of the Jewish model colonies, since they know that these colonies have never paid interest on the enormous capital lavished on them by Hebrew philanthropists; and they know also that most of the spadework, both in the construction and agricultural life of the colonies, has been carried out by Moslem hired labour.

The strongest feelings, however, in Palestine are religious rather than racial; and Moslems

and Christians, while extending a sympathetic toleration towards each other's religions, unite in detesting that of the Jews. In the purely Christian villages of Bethlehem and Nazareth no Jew may pass beyond a certain point; and similar restrictions are applied as regards Moslem mosque, where Christians the are freely admitted. It is perhaps difficult for us in England to sympathize with this lack of religious toleration, but it must be remembered that the Christians of Palestine are living on the very scene of the betrayal and murder of the founder of their religion, and that Jerusalem has always been the focus of countless numbers of Christian pilgrims from all over the world, and has in consequence become also the focus of considerable religious fanaticism. The Moslems, too, have a genuine apprehension of Jewish designs on their sacred Haram enclosure, the most picturesque and beautiful spot in the Holy City, once the site of Solomon's Temple, and now second only to Mecca in the eyes of pious Moslems all over Arabia.

I do not propose to consider here the ethical justice of handing over Palestine to the Jews, or what the feelings of the old Crusaders would have been at the thought of their descendants gaining the Holy Land only to make such a surrender; but I propose to discuss the possible effects of such action on the fortunes of the British Empire. For some months after the occupation of Palestine the British were hailed as liberators from the Turkish yoke, and all classes united to approve the traditional policy of even-handed justice and equal civil and religious rights for all, observed by the military administration. Before long, however, misgivings arose as to Zionist leanings on the part of the British Government; and it is safe to say that at the present time the majority of Palestinians would prefer Arab rule, or even a reversion to Turkish misrule, to a British mandate coupled with preferential rights for Jews. The appointment of a Jewish High Commissioner leaves them aghast; and Arab propagandists, who assert openly that the British Government has been bought by Jews, find ready credence.

Great Britain concerned materially not so much with the fact of anti-Jewish sentiment in Palestine, as with the probable effect to the same; and this effect seems likely to develop in two directions—financial and political. From the financial point of view, we stand committed to the expense of maintaining a considerable standing army, "to hold the the ring" for the Jews; whilst from the political point of

view the Zionist policy must tend inevitably to embitter our relations with the local and neighbouring Arabs, and through them with Moslems all the world over.

A contented Palestine would require only a small nucleus of British or British Indian troops; and would soon produce a socially enlisted army on the lines of India or Egypt, sufficient to protect its boards from Bedouin raids, and to maintain internal security. A discontented Palestine must be held strongly by regular troops, not only against independent Arab nationalists across the border, but in order to provide for internal security, and to prevent the local Arabs massacring the Jews. It is also likely to be a focus for anti-British propaganda in sympathy with other Moslem countries whose expectations Great Britain is considered to have disappointed. Another consideration that must closely affect us is Jewish immigration to Palestine. Under the terms of the mandate Jews are granted the unique favour of dual nationality; i. e., they are to be allowed to count in Palestine as Palestinians without giving up their British, German, Russian, or other nationality. It is not claimed even by the Zionists that there is any strong inclination on the part of Jews from England, America, or other countries where the Jews has settled down happily, to make permanent homes in Palestine; and the chief source of Jewish immigration must of necessity be Central Europe or Russia. It is, to say the least of it, doubtful whether such immigrants will be a desirable acquisition for Palestine; and it requires little imagination to realize what opportunities such immigration will afford the Bolsheviks (whose avowed design is the overthrow of the British Empire) for introducing into Palestine, and through Palestine to other portions of Asia and Africa, their pernicious agents and propaganda. It is on such financial and political grounds that Parliament should insist on having a voice in settling questions of world policy, instead of giving a free mandate to a leader whose lack of political foresight, which succeeded his undoubted services in the war, is largely responsible for the present chaotic condition of our relations with our late enemies.—I am, Sir, &c.,
Caveat.

"Caveat's" letter deserves close attention. It shows how great a blunder was committed by the appointment of Sir Herbert Samuel. Its effect was to put a Zionist interpretation upon Mr. Balfour's "National Home for the Jews." We do not believe Mr. Balfour meant pure and unadulterated Zionism, but after the selection of a Hebrew Zionist to rule in Palestine it will be almost impossible to get the Jews to take any other view.

(Ed. Spectator)

NO CONSCRIPTION.

As considerable apprehension appears to have been aroused in some quarters by rumours to the effect that a measure of conscription is being advocated and may be adopted in Palestine, we are able to declare on the highest authority that no such measures are in contemplation, and that there is no question whatever of conscription being established in Palestine.

**Jabotinsky as High Commissioner
Israel Zangwill's Amazing
Idea.**

In a letter to the editor of the Spectator Israel Zangwill reproves him for his criticism of Sir Herbert Samuel's appointment. In the letter however are the following significant words. "The fact that the present Palestine plan is a disastrous defeat for the cause which Dr. Herzl besought my services a quarter of a century ago, and that the appointment of Sir Herbert Samuel is a mere cover for the practical repudiation of the Balfour promise adds to the audacity of the pretence that a *dementia haereditas* has been inflicted on a poor suffering Britain.

The headship of a Jewish hero like Jabotinsky was necessary in Palestine if Israel-like other personalities was to re-enter the circles of nations: the real makers of history come not from Cabinets but from prisons."

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